MAN

Driven out of the Earth and Darkneſs,

By the

Light, life, and mighty hand of God:

Where in plain and ſimple truths are brought to light, that ſo the cauſe of ſtumbling may be taken from before the eyes of the Rulars, and all ſorts of profeſſors in *Herefordſhire*, that out of their minds, ſuch things may be removed which hinder them from the love of the truth, and that their underſtandings may be opened, and receive the truth which makes free and believe in the light.

Wherein is ſomething related of the wonderful power of God, in the work of redemption and reſtauration, with a plain ſelf denial by him that takes up the dayly Croſs.

Written as a viſitation of free and tender love to the captivated ſeed of God in them, who to him are not yet reſtored, from their friend who is now a ſervant of Jeſus Chriſt, and ſuffers for the teſtimony of a pure conſcience, in this filthy ſtincking, wicked, abominable Priſon, being the Common Gole and houſe of Correction at *Wincheſter*, called of men *Humphery Smith*.

London Printed, in the 11th. month 1658. for *Mary Weſtwood*

THE LIBRARY OF
HAVERFORD COLLEGE

Glass case
BX7741
S65M2

122594

1-25-33

Behold the Lord worketh wonderfully, every morning he bringeth his judgments to light, he hath brought me back from the grave and saved my soul from hell, and set my feet upon a Rock.

THe living truth of the Lord God which he hath revealed in me, by the mighty operation of his word of life, which living eternal truth being my life and shall last for evermore, and be as a standard of the most high lifted up to all the scattered weary soules, that they may flow unto it, and have it to be unto them a place of refuge & defence, to fly unto in the day of distress, and by it come to be made free, and in it, worship the God of the spirits of all flesh and feel it in the inward parts, according as the Lord requireth, by which truth man comes to be sanctified; for the word that liveth and abideth for ever is truth, which comes to be ingrafted into them who believe in the light, and in it wait for the promise of the Father, even that spirit of truth which the world cannot receive, for they know it not, it being in Gods wisdome hid from the wisdome of the world, who know not him that may be felt after and found, who is neer unto every one of you, whose measure of light in you, is it you are all to know; by it to come to know the eternal power and godhead as they did who had not Scriptures, *Rom.* 1. 19. For the light of Christ in you is that which is to give the knowledge of God, 2 *Cor.* 4. 6. who hath assuredly revealed his son in me, and led me in the straight way to life eternal, and the injoyment of the truth which is immortal, the which being to me a pearl of great price, and more precious then a thousand Rivers of Oyle.

And that none may be hindred from receiving of this which I have most assuredly found to be more excellent then the royalty of Diadems, or the excellency of the most pure st Gold, or the most renowned st glory, beauty or riches, that the natural eye can behold; and that all who breaths after divine refreshings, and the rest that never shall be shaken, and the attaining to the covenant of life and peace, may come to be gathered into the one fold of blessed happiness, and rest upon the rock of ages, and never more be moved henceforth and for ever.

And that if possible all murmurings and reasonings (concerning me or what *I* was) may be taken out of the minds of all people of all sorts, and that all jelousies, whisperings, and heart burnings in the wrathful nature may be passified and cooled with the overspreading stremes of Gods free love, which truely is shed and groweth in my heart, and stremeth forth as a well-spring of life toward the seed that is yet oppressed in them, among whom sometime I walked in darkness, and wallowed in unrighteousness; & afterwards stood up as a tall Cedar in the height of profession, preaching great & high things dayly unto others: whereby then I was admired by many hundreds, who thereby came not to receive power, to overcome their sins, neither yet attain to that which the souls of many of them thirsted after, whom since I have often mourned over in pity, and in the bowels of my fathers love to the seed in bondage in them, from

w hom I have been long and far abſent in body.

And that none of them by looking and wondring at me, or any thing that hath befallen me may ſtumble thereby at the light or truth it ſelf, or be thereby kept from receiving the living truth, or from giving heed to that which all the wiſe maſter-builders refuſe; nor that they by looking at what I was, before I received and lived in the truth, and at that which juſtly came upon me for my former rebellion againſt the light, nor at the judgements of God that come upon me within or without, becauſe of my unwillingneſs to follow him who ſaid I am the light, follow me, and ſaid, *He that will not leave father and mother, wife and children, goods or lands for my ſake, is not worthy of me; and he that will not deny himſelf, and take up his Croſs and follow me, is not worthy of me*: and what a croſs it was for me to leave what I did, let that of God (in all that then knew me) judge, but I ſay, that none of them who were Colonels, Captains, Juſtices, Profeſſors nor people, by looking out at any thing concerning me, may not be withheld from receiving the truth, and ſo kept from that which is the way to the father, and the door to the reſt for evermore.

Therefore hath it lay long, (of late years) and often upon me, and that from the hand of the Lord, to lay ſomething before your eyes (O ye rulers, profeſſors, and people of *Herefordſhire* and thereabout) endeavouring thereby to remove any cauſe of ſtumbling, by reaſon of what I was, or of any falſe reports raiſed upon me, whereby the whole truth of God might be evil ſpoken of. And this have I waited long to declare among you, either in words, writing or print; though thereby ſhame might come upon my former courſe of life, when I lived in all manner of ſinne and iniquity, [except it were actual adultery, fornication, and murther,] and though alſo hereby, contempt may come upon all that great profeſſion I was in, when I preached dayly in the Sinagogue, or upon all that I then ſpoke or preacht, out of the innocent life of God; or if hereby at preſent ſuffer I reproch, (as it is like I may by many) yet the reproch of Chriſt is greater riches to me, then the treaſuer-glory and preferment of *England*.

And firſt concerning my call out of the world, or my going out from my houſe, countrey and outward imployment.

The light of Chriſt which condemns the evil deeds, comes from him who calleth his out of the world, and from their imployments to follow him, who putteth forth his ſheep and thruſteth fourth labourers into the harveſt, and *Abraham* of whoſe ſeed I now am, went out of his countrey, and from his fathers houſe, *Gen.* 12. and him God bleſſed and increaſed mightily, and the Lord alſo called, and thruſt forth me, who at laſt was obedient to the command of the God of *Abraham*, and ever ſince his preſence hath been with me, and his mighty hand of power hath preſerved me, and his bleſſings have I found, and the increaſings of God have I received, praiſes to the Lord God of life for evermore; who hath called me by his word of power through his grace, which did teach me to deny un-

godlineſs and worldly luſts, and to obey his bleſſed will, which was and is my ſanctification in Jeſus Chriſt, who did alſo call *Matthew* from the receit of cuſtome to follow him, and *Peter* and *John* from their imployment of fiſhing, and made them fiſhers of men; and *Paul* alſo being called, left his imployment of tent-making (after a time) and was obedient to the heavenly viſion, and thoſe then became a wonder and a gazing ſtock to many, yet they continued on, travelling through many countries as I ſince have done preaching the word of God with boldneſs.

And one of theſe men who were called from their outward imployments, ſaid, every man wherein he is called there abide, and whereunto they were called they did abide, (and ſo do I) and when the Prieſts and Rulers would have ſtopt their mouthes by their commands, they ſaid whether it be lawful to hearken unto God or man, judge ye, but theſe called Miniſters of Chriſt did not ſay, he that is a husbandman there abide, for *Noah* was a husbandman yet a preacher of righteouſneſs, and *Eliſha* a plowman, and *Amos* a herdman, neither did they ſay, he that is a fiſherman let him ſo abide; neither did Chriſt ſay, he that will be my diſciple muſt follow his outward imployment or trade, but he ſaid he that will not hate father and mother, brethren and ſiſters, wife and children, yea and his own life too, cannot be my Diſciple, *Luk.* 14. 20. and if not a Diſciple much leſs a Miniſter of his.

But hereby neither Chriſt nor them Miniſters of his, neither, I did or do intend to draw or perſwade people to idleneſs, or open a door for any ſuch evil, (neither is there many who are called out of the worlds worſhips, and required to leave their families and called to the miniſtry) but that hereby it may plainly appear, that the command and call of Chriſt, to his work and miniſtery is to be obeyed, though it be to the forſaking of houſe, goods, or lands: for a miniſter of his ſaid we have forſaken all, (and have not I done ſo) and unto them who had forſaken all, and unto all ſuch was promiſed a hundred fold, *Mat.* 19. 17, 18, 19. And Heaven and Earth ſhall paſs away before one jot or tittle of his word ſhall fail; and truely I have found his promiſe true, for a hundred times hundredfold have I already received, bleſſed be the Lord for ever.

But how contrary it was to my own will to fulfil the will of the Lord, in leaving my imployment and outward buſineſs in the world, let all them judge with the light who knew my converſation therein, and ſaw my eagerneſs in the things of the world and contrivances therein, beyond many men; my heart being ſet in the earthly things, being very fierce in labouring therein, for the getting and increaſing of the fruits of the earth, as though I would have laid up treaſure for many years which might have been good in its place, if my mind had been redeemed out of it and my heart from the covetouſneſs thereof; but I ſay again, it was much contrary to my ſtrong will, to leave theſe things and the love of them, and much more that might be named and be taken from it with a hundred fifty pound loſs, and be expoſed to want, hardſhips, revilings, impriſonments, whippings, ſtonings and all manner of cruel tortour, that the ſons of men might have power to inflict upon my body, and for

me

me (that ruled over many, and was respected by many) to become a servant unto all, and counted the off-scouring of all, and be abused by any boy or the vilest person I meet, and it was much contrary to my will, to refuse that glory, honour, and preferment of the world which was offered me by the rulers thereof, when I was beloved of them and hundreds more; and when I preached among them in the Pulpits dayly, and was then called of men, Master, like the hirelings of *England*, who being in the curse cannot cease from sin, 2 *Pet.* 2. 14. yet I still refused their unrighteous gain, and denyed all their gifts and rewards, for the Lord in his mercy kept me out of them temptations, though sometimes some that were then neer friends unto me would have perswaded me to have taken something of what was offered as to live upon, but I durst not, if I had wanted food or rayment; but answered one Justice who was proposing me a free gift toward maintenance, which might have been worth 100. l. a year or more seeing I left my imployment freely to preach dayly, but I say I answered, I shall rather go in Sheep skins, and Goat skins, and eat bread & drink water, and that little honest meek principal in me, which then kept me from that (and such temptations) in due time led me to be ruler over much, which before I had not power over; therefore I say unto all, it is good to be faithful to the little measure of God in the conscience.

For when I was but young and voyd of the knowledge of God, or his way of holiness, my mind ran much in the earth, with a covetous care how to gain the riches thereof; and even then did the hand of the Lord follow me, and his witness in me did so judge and condemne me night and day for my evil, that at last I was scarce able to do any thing in the earth or go upon it; and then waiting to see what the reason was, after many houres, I saw clearely if I would leave the wickedness of the world, and follow the Lord and trust him; I might have peace, and if not, I was like to be cut off; and then I left some sinnes, and resolved to live more holy, and began to pray and read, and then I went to follow the Priests, not knowing that in me which I was to hear and follow, yet it secretly led me out of some evil, and so into some peace, and then my heart was exalted in the earth, though I increased in a profession.

And when I was in the height of the worlds way and worship, and expecting riches to increase, even then in an unexpected time did the dread of the Lord fall upon me, and his wonderful mighty power wrought exceedingly in me, to break me off from all my waies, and seperate me from all the worship of the world, and gave me to see the abominations of all the prayers of the wicked, and the invalidity of all the worships of all mankind who are out of Gods Covenant, and the operations then upon me by the terrible hand of the Lord, and the strivings that were in me can never be declared, and then did the Lord command me to follow him in obedience to his will, to declare against all unrighteousness of men which I saw in the light of life to be in Priests, Rulers, and people, and I then saw clearely in the eternal light and foresight of God, the hardships, cruelties, whippings, imprisonments, and dungeon, and many such things which since in part have been upon this body fulfilled as may be

read

read in ſeverall of my bookes, (~~read the true Rule~~) and at that time did the powerfull life of God, ſo much break through me, with ſuch unſpeakable love, that I vvas even willing to leave all and walk with God.

But then contrary to *Paul*, I reaſoned with fleſh and blood, that I ſhould be eſteemed a madman, and that people vvould not beleeve me, and that I was not fit (& many ſuch things) then the word of the Lord was ſpoken in me, ſaying vvho is it, that openeth the mouth, is it not I the Lord, then vvas my bowels even turned within me, with the conſtraining power of Gods eternall love, and I began to be vvilling but when that vvas a little over, The tempter being neer, I reaſoned concerning my wife and children, how they ſhould be provided for, and preſently the promiſe of the Lord was, that they ſhould be cared for, and his promiſe vvas to me that he who converteth ſouls to God, ſhould ſhine as the Starres for ever, and when I had received them vvords into me, I vvas overcome vvith the refreſhings of God, and at the preſent made vvilling to undergo all tribulations, if in my whole life, I did convert but one ſoul to God, ſeeing and feeling the redemption of one ſoul to be ſo pretious, the vvhich then grew ſo ſtrong in me, that I was ſcarce able to retain, from preſent actuall obedience to God therein, but when I looked at my outvvard things and how firſt to ſettle that in order, then was I by temptations made afraid, that it vvas a deluſion, or ſomething of the Devil tranſformed as an Angel of light, and then between both, I was in much trouble and diſtreſſe, not knowing vvhat to do, having not then known any called Quakers, nor any ſuch operations in any man in thoſe dayes, yet that could hardly prevail to make me beleeve it was a temptation: but at laſt, reaſoning about outvvard things, I then reſolved not to leave them, but to minde the things of the vvorld, and not obey that vvhich called me out of the world.

And to write in ſhort, at laſt I did ſtrive and joyne withall the powers of darkneſſe that I could, and uſed all means poſſible to drive the power of God from me, and the thoughts of him and his works out of my minde; but woo was me after for it, and it had been but juſt, if his Spirit had never ſtrived more with me, but left me to be cut off for ever, and to remain in the horrible pit of darkneſſe, (and ſurely it was for the good of others, that the Lord did ſpare me, ſome whereof may now with me rejoyce for evermore,)

For when all was too little to overcome the mighty power of God in me, then did the love of the world prevail, and even thirſtings, for the love of it to come into my heart, to drive out the love of God; at laſt, I with it againſt God prevailed, though the living power of God was ſo great, that the Devil the Fleſh, and the world, was ſcarce able to overcome it for a time, and ſo I have ſeen, Children Wife, Farmes, and Oxen, to hinder from the Kingdom of God, but that which hindred moſt, was the love of outward goods, & ſo it it was but juſt with God, to take that at the laſt out of the way; and if he had ſwept all

avvay

away in his Anger, as from *Job*, he had done me no wrong.

But when I had thus, in a curſed manner overcome the ſtriving of the ſweet and lovely Spirit of Truth, yet was I not quiet, but much troubled, and in a ſad condition, which I was not able to hide from the vvorld, who ſaid, *I* was going mad, ſeeing me ſo changed into ſadneſſe, but of all this and much more, I durſt not then ſpeak a word to any creature.

And now mark, vvhat for my rebellion did juſtly follow; My outward goods which I then loved more then Chriſt, became as a prey, and a ſpoyle to unreaſonable men, and moſt unjuſtly on their parts, was I by them deprived of it, and the Lord alſo dryed up all my ſprings within, that ſuch a time after I knew that I was left without hope, being in the horrible pit of Darkneſſe from God, that I could neither pray nor beleeve, but reſolved that I was accurſed from God for ever, (and that vvhich diſobeyed was ſo,) and being in a ſad miſerable condition, reſolved to write a warning to all people, that they may take example by me, and never reſiſt the Spirit, as I had done, but before I could write, (ſinking down into the condemnation, without murmuring againſt God, knovving him to be juſt, if he caſt me into the nethermoſt hell for ever;) the Lord had compaſſion on me, and lifted my ſoul out of the horrible pit, and ſtayed me vvith his hand for a time: yet aftervvards, his afflictions followved me in judgements within, and much trouble in things vvithout, vvhich my heart vvas ſo upon, and yet for a long time I turned not unto the Lord that did ſmite, that his hand might make whole, though checks I had by his light, in my conſcience, but ſtrong vvas my vvill about it, until the fierce judgement of the Lord did often break forth upon me vvith much aſtoniſhment of heart, and horrible indignation not to be uttered, vvith teares as ſtreames of vvater from mine eyes night and day vvhen it came upon me, vvith tremblings & breakings, vvhich broke the hardneſſe of my heart, and opened avvay to ſomething in me, vvhich then I dearly loved; but going out agin from that, I reaſoned about my outvvards, and not vvaiting to receive counſell from the Lord, I vvent unto a rich underſtanding man, in outvvard things, vvhom I loved, vvho may yet remember that I made my complaint unto, that I vvas not able any longer to abide in the vvay of the vvorld; vvhoſe counſell I then took and my ovvn vvill together, and ſo ſought to keep tvvo Kingdoms ſometime longer, and therefore much trouble followved me vvithin and vvaſting loſſe, ſhame and deſtruction upon things vvithout.

But however I durſt do no leſſe then follow the Lord, and be obedient unto him, whatever loſſe I ſuffered, or whatever ſhame or reproach I might undergoe, though often times I was afraid, that this power of God in me, would ſoon come to an end, or fail from me, and that then I might return to my outward Imployment with great ſhame and loſſe, and that then, inſtead of doing ſervice for God, I might bring a reproach upon his Bleſſed Name, and my ſelf, thereby, be a hiſſing ſtock

to

to all men, and they say I began to build and not able to finish, and this also kept me back very much; but such was the everlasting love of the Lord, who is known in the wayes of his judgments, that his hand was heavy upon me, and his judgments increased in me, that there was no way for me to escape, but I must be obedient and bow under it, or be cut off for ever by it, so that my bowels were often pained in me, and it is like for many weeks had little sleep or bodily rest, and sometimes knew not my wife and children, that I feeled and heard breath in the bed by me, but thought they were people that I should not be with; and therefore one time after it was day, I was rising and putting on my clothes in a sober manner, and in meekness said, surely I should not be here, and my wife then laying hand on me, easily perswaded me, but I said, I know not who I am with, neither did I know her voyce at that time, and sometime after having endured much, I told she and my family (with heaviness and tears) that I was not able to endure it any longer, and that I had abode with them in the way of the world, so long as possibly I could, and that I must give up my life to serve the Lord, desiring them with tears to be content, and in what I could *I* should be as careful for their good as ever I was, and this is true, and but little of what might be written.

For another time formerly the light of Christ in me, (which then I knew not) did so condemne me, and judge and trouble me in secret, that it brought sickness upon me, and thereby being weak expecting I should die, I was then much troubled & it lay much upon my conscience at that time, that I had not in the time of my health gone to the steeple-house, and in the fear of the Lord warned all people to repent, and I was then much grieved because I thought I should die, and not first in that thing discharge my conscience.

And so though I might write much, by what is written may appear to the meek and sober minded, that the Lord did not onely call, but also thrust me forth of the world into his harvest, and this was of God, and the operation of his powerful word which called me out of the world, and hundreds since by the word of his power through me have been gathered out of the way of the world, and received the earnest of the rest eternal, and many converted unto God, and wo be unto them vvho openly oppose me in this the Lords work I now am in, which he hath thus called me unto, and let none think that I did wilfully neglect my outward imployment; neither let any one think that I left my family as not regarding them, nor that I stay much out of that countrey for any by end, for the words are true, a Prophet is not without honour, save in his own countrey and in his own house, and those that did since seek to stop my mouth, did not well.

Concerning my publike preaching, and something of what followed.

That none may stumble thereat, and say we called Quakers are such, who change from one thing to another, and so what we hold, not to be regarded, but I say those that have no changes, are not come into the

ſear of God. *Pſal.* 55. 19. and the fear of the Lord is to depart from evil. and they that departeth from evil are become a prey, but ſuch were cleanſed and changed from glory to glory, 2 *Cor.* 3. 18. and grew in grace and knowledge in the Lord Jeſus Chriſt, and what I did or ſaid then, was in a great zeal and real intent to do good, neither did I covet mens ſilver for it, neither was it my end to make a gain thereby though much was freely offered me more then I intend to make mention, though I received it not, ſo that therein I was not much found in covetouſneſs; but when judgment came upon me as before mentioned, I gave up that preaching and ſaid at the laſt meeting I had then, which was at Stoke-bliſs, that my mouth was ſtopt at that preſent, but if ever the Lord ſhould open my mouth again I ſhould preach indeed, and it is ſo, prayſes to the Lord for ever, who hath indeed opened my mouth, and ſince I was no longer rebellious, and the living truth of Jeſus Chriſt do I declare and bear teſtimony to his name where ever I come as his ſpirit moveth me.

And let none hereby think that I now glory in what was then my ſhame, for though I had a great zeal then for God, it being not according to knowledge on the Croſs of Chriſt which crucifies to the world, and all its vain cuſtomes; the which croſs being then left behind, which is the power of God, ſo the love of the world which is enmity to God remained in me and the root of iniquity not then removed out of my heart, therefore fruits of diſobedience in ſecret were ſtill brought forth, which the world took little notice of, but I had one neer me, which did let me ſee all that ever I did, and reproved me for vain glory, and having the praiſe of men and the love of the world, and ſo my preaching did not bring ſouls home to God, though I informed their minds of many things vvhich many ignorant people knevv not before, and ſo though much love vvas in many, yet this brought not forth fruits of obedience unto God, and ſo all came to little; for the people remained in their ſins and received not power to come out of it, neither came they out of the faſhions and cuſtomes of the world, nor to be ſeperated from the unclean, neither did they come to the faith of our Lord Jeſus Chriſt, which purifies the heart ſtands in the pure conſcience and reſpects no mans perſon, for unto that I was not then come my ſelf, and ſo their faith and mind was vain being then in our ſins.

Therefore let none think that I now juſtifie any deceit, hypocriſie, or ſecret evil, that then was in me, or practiſed by me, for in the preſence of the Lord God, I do openly declare againſt it all, and that ſpirit that acted me therein, (but I own that ſimple thing, which then encouraged me to do good, out of an honeſt intent, and that kept me out of covetouſneſs, and from receiving of gifts.) And I openly declare againſt all cruel, unjuſt and ungodly actions and words, and all that filth which I wallowed in, before I was a zealous profeſſor, as it is known to many ungodly perſons, how I was once as wicked as many of them, whom I warn all to repent, otherwiſe they cannot eſcape the damnation of Hell,

And I utterly deny and declare againſt that blindneſs and hypocriſie

I was

I was in, when I followed the Chief Prieſt from one Idols Temple to another, who were chief in the Serpents wiſdom, deceiving me and many more, and taught me that knowledge which came from the Devil, who ſaid, *Ye ſhall be as gods, knowing*, Gen.3.5. And in that knowledge, (in which every man is bruitiſh, *Jer.*10.14.) from them hirelings I increaſed, which puffeth up, and increaſed my ſorrow, as before was mentioned; for by that Serpents ſubtilty, which I learned from them without me, I fought againſt, and reſiſted that which was holy in me: Therefore I declare in the Name of the Lord God, that all the hireling Prieſts do more harm than good, and ſhall never bring people to receive the power of God, but lead them into ſubtilty, and further off from the knowledge of that of God in them, *Romans* 1.19. And as true as the Lord God liveth, upon their death-beds ſhall both Prieſts and people witneſſe this to be true: And its alſo as true, that I write this without any prejudice to any of their perſons, but in love to all peoples ſouls do I warn all them hireling Prieſts in *Herefordſhire* and elſewhere, to leave deceiving the people, for abſolutely the people are deceived by them, and forced to maintain them too, who may be warned of them by what I have learned by experience from them, having tryed them and their wayes to the utmoſt, and have much experience of them more then many countrey people whoſe ſouls I truely love, and therefore this I write.

And I declare againſt that which ruled in me in the time of ignorance and perverſeneſs, and acted me in cruelty or oppreſſion towards any perſon; or to wrong, defraud, or inſult over any one in tyranny, either by word or action, or wherein I abuſed or ſmote with envy (which is of the Devil) *Either man or Beaſt*, and that whereby I was led into any manner of hypocriſie or double-mindedneſs, or any manner of evil whatſoever which was unjuſt in the ſight of God, though not ſeen by man: or any ſecret evil that then lodged in the dark corners of the ſtony heart then in me, whereby any thing did ariſe in me or proceed from me which was contrary to the humble, meek, innocent, upright life of the Lamb of God, who is now come and hath taken away the ſin of the world, and is pure, humble, meek, and lowly, whoſe life and power of love conſtraineth me to declare openly againſt all that which was done or ſaid by me in envy, either openly or ſecretly againſt any creature, for there is nothing done in ſecret, that ſhall not be made manifeſt.

And let all who knew me before (who are ſaying I was an honeſt man) be warned of the like evill, and leave it, conſidering, that if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear, for many did look upon me, to be either a godly or an honeſt man, yet am I made willing to let open ſhame come upon all that, which then was in me contrary to the Righteouſneſſe of God, for he alone is to be exalted, and the tranſgreſſor is to be aſhamed, *Pſal.* 25.3. And every mouth ſhall be ſtopt, and every one ſtand guilty before God, and the ſhame and nakedneſſe of all, both Prieſts, and Fa-

-thers and People, shall appear as much as mine, vvhen Gods vvitness in them arise, though they cover it for a time by deceitfull flateries, promising liberty, but are as deeply the servants of corruption as I vvas.

And I do affirm in the presence of the Lord God, that there are a generation of professors who follow Sermons, and have gathered themselves into outward Forms, vvho are grown up into a profession, and knowledge in the Letter, vvho are further off the Life of God than the Publicans and Harlots, and are grown into pride, hypocrisie, secret deceit, arrogancy and covetousness; and some of them for a time denied the Priests, and then for their own ends, got into their places, and so are more abominable than they, and the tree of Knowledge they feed upon, but the good savour of pure obedience unto God, in all self-denial, they have cast behinde their backs, and are become an ill savour among all men; and the Lord God vvill visit them for these things, and in the Day of his fierce Wrath vvill all such vvant a hiding-place; and vvhen the day of howling and astonishment come upon them, as it hath passed upon me, then shall they know that the sinners in *Sion* shall be afraid, and horrible fearfulness shall surprize the hearts of the hypocrites, and then shall they finde that God vvill not be mocked, though they deceive themselves vvith vain hopes, vvhich shall perish vvith all such professors if they repent not and strip themselves bare from all their false coverings, vvhich in the day of the Lord (vvhich they put afar off) vvill certainly be all too narrovv: For, because of the greatness of my profession, vvithout the povver that overcomes all sin, therefore vvas the Wrath of God the more upon me, and I never came to receive pardon for sin, nor povver over it, nor to receive the life of the Son of God, until his judgements had confounded all that Wisdom, vvhich I had learned from and among the Priests and professors. And this is absolutely true, and may be a warning unto all them.

And all that is herein declared, of the Strivings in me, and judgements of God which came upon me, is very short of what it was, Neither indeed, can it be ever declared, being then confounded both within and without: not having any man to be a director unto me, nor then to guide me in Gods wisdome, neither did any man bring me into that condition, nor lead me through it, but even the Lord alone in whose judgements I now rejoyce for evermore; but this especially, would I have all people that then knew me to consider, that at that time, (when I was in distresse,) I knew not well what I should do or speak, among men, neither what I should be, being become a fool for Christs sake, and my wisdome being confounded, and my understanding brought to nothing, *Read*, 1 *Cor.* 1. 1.9. *vers.* 27.

And so that was true, which I writ in that book in Answer to *Edmund Skip*, wherein I said that we were but in measure leaving of the world, and entering into a little of that vvhich is Eternall, at which time before mentioned, I was brought to be silent from my publike preaching,

and

and waited on the Lord, vvith a few fooliſh contemptible ones in the eyes of the world, at which time having loſt my earthly wiſdome, and not received that meaſure of the pure wiſdome of God, (which ſince he hath given me) whereby to order all my vvords and actions, in prudency and moderation, before the eyes of all people, and others alſo might then vvith me therein fall ſhort, whereby ſome to this day may ſtumble at the vvhole truth of God, looking at what hapned among us, in that time, when the judgements of God vvas often on us, (by which judgement, his Sion is now Redeemed, and ſo they looking at that, and vvatch ever ſince for evill may be kept thereby from receiving the precious tryed Stone, which the wiſe Maſter builders alſo refuſe, though we now knovv, he is laid in Sion (redeemed with judgement, for a ſtone of ſtumbling, and a rock of offence, even to both the houſes of *Iſrael*; But let all take heed, of ſtumbling at the ſtumbling ſtone, (the light of Chriſt,) for other cauſes of ſtumblings, Eſpecially by me, I have hereby endeavoured to remove out of the way, (and mindes) of all that are willing to receive the Truth, or beleeve in the Light. *John* 12.36.

And as for *Edmond Skipp*, if ever he come again to that, vvhich convinced him of evil, and made him in publike deny his preaching for hire and tithes, though after he ſtarted aſide, and ſtumbled in the darke, before the Light of life, (which once he honeſtly deſired after) was ſprung up in him, to which light if he return, and love the witneſſe of God in him; which hath ever ſince ſtood a witneſſe for me, and have let him ſee his barrenneſſe, and without a true eternall reſt, and if he to that be obedient vvhich is manifeſt of God in him, and by it, be led into meekneſſe, and plainneſſe, without prejudice, he may come to receive the living Truth of Jeſus Chriſt, for which this day I ſuffer bonds, for I did never yet look upon him, to be ſo utterly reprobate, as not poſſible to receive the faith that purifies the heart and reſpects no mans perſon, for truly my love hath been to the ſeed oppreſſed in him, though that which hath exerciſed him in raſhneſſe, (againſt the truth of God) *I* do deny for ever, and there is neither him, nor any Prieſt, Preacher, profeſſor, or profane, that can have any good ground or reaſon to envy me for declaring openly againſt all that in them which I declare againſt in my ſelf, when it ruled in me, when I was as they yet are.

I being by ſeverall long unjuſt Impriſonments detained from liberty, to declare in words thoſe and other things, therefore for this very end, have *I* written this in ſhort, that Gods truth might ſtand clear, and not ſuffer in any thing done or ſaid by me, before Gods pure wiſdome was born up in me, and that alſo the ground of all other things againſt the truth (if occaſioned by me) may be removed out of the mindes of all that are willing to receive the truth if they knew it, for I would not if poſſible, that any thing whatſoever which concerned me, ſhould ſo remain in the minde of any one, as that thereby he ſhould be hindred

from receiving the living truth, which I have found so precious, without which none can be saved; and if by the appearing of the shame of my former nakednesse an inlet for the truth may be made into the mindes and hearts of any, therein will be my joy and the eternall comfort of all them, who by receiving, and sanctification of the truth, and faithfulnesse in the light, do come to rest in the kingdom of joy, and eternall peace for ever and ever.

Thus at present, in tender love, to the soules of you Rulers and Professors in *Herefordshire*, to whom I say, beleeve in the Light, and minde Gods witnesse in you, and be not rigid, bitter, nor persecutors of the children of Light, who by them in the dark, are called *Quakers*, among whom I have chosen to suffer reproaches, for Christs sake, and whippings, long imprisonments, and dungeon, and now in the house of correction, all which declares me to be as you may read, 2 *Cor.* 6.3. to the 11. Who am a friend to the soules of all mankinde, a servant of Jesus Christ, not by the will of men, to whom I am known, by the name,

Humphry Smith:

Written upon the 18th. *and* 19th. *dayes of the* 6th. *Moneth* 58. *being in outward bonds at* Winchester.

Concerning the Sons of God, and the Daughters of Men.

WEre it not the sons of God, that looked upon the beauty of the daughters of men, and so took them to Wife, because they were fair? And was it not even then, when that the Lord said, *My Spirit shall not alway strive?* And is it not just for the Spirit to cease striving, when way is given to the eye, to go forth from beholding the glory of God within, to look at the fairnes of the daughters of men without, and also to take that into the heart, and be married to that? And was it not suddenly after this, that the Lord resolved to bring the flood upon them and their Wives? And were not these suddenly overwhelmed in the deep Waters, who were before called the sons of God? And did not they sink in the deep under Gods wrath, and perish with the pro-

fan-

ſane, who before had felt the ſtrivings of his Spirit, which being loved, obeyed, and kept in, maketh ſons, and are not the ſons to keep faithful to the Maker, themſelves to be the Spouſe of Chriſt, who redeems out of the luſt, and ſo to know the Maker to be the husband, and they as chaſte wife Virgins feeling the oyl.

And were it not thoſe that ſtood before the Throne in white (then not among the world in filth) who had not onely waſhed their Robes in the blood of the Lamb, but alſo kept themſelves from being defiled with Women? and did not that which beheld the fair daughters of men, let in that which defiled the ſons of God, and ſo grieved his Spirit? and was not her firſt-born a Murtherer, who looked out at, and ſo let in that, which was fair, pleaſant and deſireable to that eye? and did not ſhe (who was deceived by that which was fair without) ſay of her firſt-born, *I have gotten a man from the Lord?* (it was from the Spirit) and was not he a Vagabond in the earth, from the preſence of God, that ſhe from the Lord had gotten? and are not they from the Lord, who are marrying and given in marriage, now the Son of Man (who is the Bridegroom) is coming to be revealed, with power and great glory, in his people that waited for him? and are not thoſe alſo to be ſwept away as they were, who thus before the flood cauſed the Spirit of God to ceaſe ſtriving? And did not Chriſt ſay, it ſhould be ſo *at his coming, as in the dayes of Noah, eating and drinking, marrying, and giving in marriage?* and isit not ſo? Have not ſome even felt his coming near unto them, and yet not keep in the fear until he was come, and revealed in power, through the death of that, which had power over him; from whence that went forth, which in the minde conceived a deſire to the other glory, and ſo let that in, which then took place in the heart, in ſtead of the glory of God, *who will not give his glory to another?*

But do I forbid marriage? nay: *Marriage is honourable*; but that which maketh honourable, keepeth out that which doth defile; and that which maketh honourable, is Humility, walking with God, and is to go before, and keepeth to God, and they that are joyned to him are one Spirit; but that which leadeth from that which maketh honourable, is out of the marriage, in that which doth defile, and ſuch God will judge, and condemn them by his witneſs in them, for ſhould not man firſt ſeek the Kingdom, and come into the dominion?

Did not *Adam* know his Wife, and beget that in his own likeneſs, which murthered the Righteous? and yet did not *Enoch* walk with God, and beget ſons and daughters? but this becomes hid from them, who follow that which leads from the thing, which was to joyn them to God, to follow that which looks at the fair daughters of men, and ſo take them to Wife, and be married to that, and know that as the firſt *Adam* did, who are his ſons in his likeneſs, to whom I ſay, (who after the manner of men have a Wife) that of late years they who are married are as if they were not, the Reſurrection, and the Life being come, and the things of this world paſſeth away: But woe to them, from whom that paſſeth

avvay;

away which is not of the world, which once from God they had receeived and ſtrived with, and in them who were once inlightned, and taſted of the heavenly gift, who may conſider, that thoſe who had Wives were not to come at them, (that they might be ſanctified) before they came near to hear the voice of the Lord, and the voice of the mighty thunderings was it that ſaid, *The marriage of the Lamb is come.* And *Paul* ſpoke a great Myſtery concerning Chriſt and his Church.

H. S.

And this thing I deſire of you in *Herefordſhire*, when you have read this Book, to let any other people have it to reade: And ſuch as deſire more, may ſpeak to *Henry Bedford* for them.

THE END.